

# **Cathedral Church of St. Mark**

Salt Lake City, Utah



## **Light in the Darkness**

### **Contemplative Evening Prayer**

Epiphany  
January 30, 2021

# EVENING PRAYER RITE II

5:00 p.m.

Officiant — The Very Rev. Tyler Doherty, Dean & Rector   Pianist — Chris Wootton  
Lay Reader — Kathy Horvat   Cantor — Monica Rasmussen  
Soloists — Holly Huff, Christopher LeCluyse, Emily Spencer



## Opening Sentence

Jesus said, "I am the light of the world; whoever follows me will not walk in darkness but will have the light of life." *Amen.   John 8:12*

## Confession of Sin

*Officiant*

Let us confess our sins against God and our neighbor.

*Officiant and People*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*Officiant*

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. *Amen.*

# +The Invitatory & Psalter+

*Officiant* O God, make speed to save us.

*People* O Lord, make haste to help us.

*Officiant and People*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

Alleluia.

**Phos hilaron** *The Lord is my light*

Taizé

Calmly (♩ = 66)

Theme I

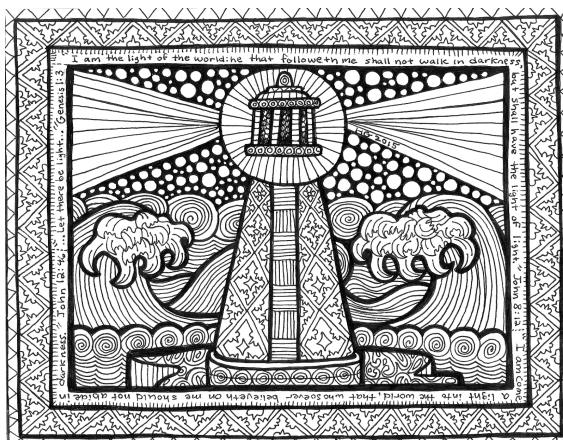
A1 Dm G A2 B1 B2 fine

The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The

Theme II

A1 A2 B1 B2 fine

The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The



## Psalm 111 *Confitebor tibi*



### 1 Hallelujah!

I will give thanks to the Lord with my whole heart, \*  
in the assembly of the upright, in the congregation.

### 2 Great are the deeds of the Lord! \*

they are studied by all who delight in them. **REFRAIN**

### 3 His work is full of majesty and splendor, \*

and his righteousness endures for ever.

### 4 He makes his marvelous works to be remembered; \*

the Lord is gracious and full of compassion. **REFRAIN**

### 5 He gives food to those who fear him; \*

he is ever mindful of his covenant.

### 6 He has shown his people the power of his works \*

in giving them the lands of the nations. **REFRAIN**

### 7 The works of his hands are faithfulness and justice; \*

all his commandments are sure.

### 8 They stand fast for ever and ever, \*

because they are done in truth and equity. **REFRAIN**

### 9 He sent redemption to his people;

he commanded his covenant for ever; \*  
holy and awesome is his Name.

### 10 The fear of the Lord is the beginning of wisdom; \*

those who act accordingly have a good understanding;  
his praise endures for ever. **REFRAIN**

# +The Lessons+

## The First Lesson

1 Corinthians 8:1-13

*Reader:* A reading from the first letter of Paul to the Corinthians.

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him. Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

*Reader:* The Word of the Lord.

*People:* Thanks be to God.

# The Song of Simeon *Nunc dimittis*

Hymnal 499

*Unison or harmony*

Lord God, you now have set your ser - vant free to go in

The first system of musical notation for 'The Song of Simeon'. It consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Lord God, you now have set your ser - vant free to go in' are written below the notes.

peace as prom-ised in your word; my eyes have seen the

The second system of musical notation. The melody continues in the treble staff, with a slight melisma on the word 'seen'. The lyrics 'peace as prom-ised in your word; my eyes have seen the' are written below the notes.

Sa - vior, Christ the Lord, pre-pared by you for all the

The third system of musical notation. The melody continues in the treble staff. The lyrics 'Sa - vior, Christ the Lord, pre-pared by you for all the' are written below the notes.

world to see, to shine on na - tions trapped in dark - est night,

The fourth system of musical notation. The melody continues in the treble staff. The lyrics 'world to see, to shine on na - tions trapped in dark - est night,' are written below the notes.

the glo - ry of your peo - ple, and their light.

The fifth system of musical notation, concluding the hymn. The melody ends with a double bar line in the treble staff. The lyrics 'the glo - ry of your peo - ple, and their light.' are written below the notes.

## The Second Lesson

Mark 1:21-28

*Reader:* A reading from the Gospel according to Mark.

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

*Reader:* The Word of the Lord.

*People:* Thanks be to God.

## Guided Lectio Divina



## The Apostles' Creed

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.

He suffered under Pontius Pilate,  
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,  
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.





## +THE PRAYERS+

*Officiant*            The Lord be with you.

*People*                And also with you.

*Officiant*            Let us pray.

Our Father in heaven,  
    hallowed be your Name,  
    your kingdom come,  
    your will be done,  
        on earth as in heaven.

Give us today our daily bread.

Forgive us our sins  
    as we forgive those  
        who sin against us.

Save us from the time of trial,  
    and deliver us from evil.

For the kingdom, the power,  
    and the glory are yours,  
    now and for ever. Amen.

### **Suffrages A**

*Officiant*            Show us your mercy, O Lord;

*People*                And grant us your salvation.

*Officiant*            Clothe your ministers with righteousness;

*People*                Let your people sing with joy.

*Officiant*            Give peace, O Lord, in all the world;

*People*                For only in you can we live in safety.

*Officiant*            Lord, keep this nation under your care;

*People*                And guide us in the way of justice and truth.

*Officiant*            Let your way be known upon earth;

*People*                Your saving health among all nations.

*Officiant*            Let not the needy, O Lord, be forgotten;

*People*                Nor the hope of the poor be taken away.

*Officiant*            Create in us clean hearts, O God;

*People*                And sustain us with your Holy Spirit.

## The Collects

O God, the source of eternal light: Shed forth your unending day upon us who watch for you, that our lips may praise you, our lives may bless you, and our worship on the morrow give you glory; through Jesus Christ our Lord. *Amen.*

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

## Prayers *O Lord, hear my prayer*

Taizé

*♩ = 72*

O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O  
The Lord is my song, the Lord is my praise: All my hope comes from God. The

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O  
Lord is my song, the Lord is my praise: God, the well - spring of life. The

*fine*

## **The General Thanksgiving**

*Officiant and People*

Almighty God, Father of all mercies,  
we your unworthy servants give you humble thanks  
for all your goodness and loving-kindness  
to us and to all whom you have made.  
We bless you for our creation, preservation,  
and all the blessings of this life;  
but above all for your immeasurable love  
in the redemption of the world by our Lord Jesus Christ;  
for the means of grace, and for the hope of glory.  
And, we pray, give us such an awareness of your mercies,  
that with truly thankful hearts we may show forth your praise,  
not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages. Amen.

### **A Prayer of St. Chrysostom**

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

## Closing Hymn *Within our darkest night*

Taizé

*♩ = 63*

*p* B Em D

With - in our dark-est night, you kin - dle the fire that nev - er dies a -  
 Dans nos ob - scu - ri - tés al - lu - me le feu qui ne s'é-teint ja -

*p*

G *mf* C G D *f* *p* G Em C Am

way, nev - er dies a - way. With - in our dark-est night, you kin - dle the  
 mais, ne s'é-teint ja - mais. Dans nos ob - scu - ri - tés, al - lu - me le

*mf* *f* *p*

B Em Am B *pp* Em Am B *fine*

fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est  
 feu qui ne s'é-teint ja - mais, ne s'é-teint ja - mais. Dans nos ob - scu - ri -

*pp* *fine*

*Officiant concludes the service*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

+++*The service ends in silence*+++

## The Practice of Lectio Divina

In the centuries-old tradition of *lectio divina* – which is Latin for *sacred reading* – it is suggested that, before or after your morning or evening meditation, you read a passage of scripture. After reading this go back to it, either then or later, and spend some time – even 15 or 20 minutes if you can - reverently turning the passage over in your heart. Read slowly and lovingly, pausing whenever the words draw you into silence. Close your eyes and experience the meaning of the words for you *now*. But even more, experience the presence found in them. Let the reality of the words become more and more a part of your being.

During the time of *lectio*, the historical setting of the passage is not as important as the place it has in *your* life *now*. In a real sense, you are not the same person you were ten, five or even one year ago. Since you are always a 'new person' your response to the Word will never be the same. You may find yourself making acts of the will to conform your life more to the message of the text. One day you may rest in a deep peace. Another day you may be aware of tension, anger or sorrow. These feelings should not cause any anxiety because they are all part of God's healing action at work in you. In time, you will learn to accept yourself as a work-in-progress, and your growing appreciation for the Living Word of God will lead you to a life of constant wonder, gratitude and love.

- *Lectio*: Read or listen to the passage and notice what word or phrase speaks to you. *What am I hearing?*
- *Meditatio*: Repeat the word or phrase over and over, allow it to sink into and act on your heart, notice any feelings, thoughts, questions arising and allow these to touch your life. *How is this touching me? What new insight am I being invited to embrace?*
- *Oratio*: Either silently in the depths of your heart, or aloud, offer up a prayer to help you embrace or step into what your meditatio has opened for you.
- *Contemplatio*: Rest in God, turning the phrase you have been drawn over in your heart as a means of staying present to God. When thoughts and images arise, return to slowly turning the phrase over in your heart.

## **How to Meditate by Fr. Laurence Freeman, OSB**

Sit down. Sit still with your back straight. Close your eyes lightly. Then interiorly, silently begin to recite a single word – a prayer word or mantra. We recommend the ancient Christian prayer-word "Maranatha". Say it as four equal syllables. Breathe normally and give your full attention to the word as you say it, silently, gently, faithfully and - above all - simply.

The essence of meditation is simplicity. Stay with the same word during the whole meditation and in each meditation day to day. Don't visualise but listen to the word, as you say it. Let go of all thoughts (even good thoughts), images and other words. Don't fight your distractions: let them go by saying your word faithfully, gently and attentively and returning to it as soon as you realise you have stopped saying it or when your attention wanders. Meditate twice a day, morning and evening, for between 20 and 30 minutes. It may take a time to develop this discipline and the support of a tradition and community is always helpful. Visit [wccm.org](http://wccm.org) for more information.